

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., July 12, 1923

NEW SERIES
VOLUME XXV, No. 28

District One B. Y. P. U. selected Magee as the place for the meeting next year and elected the following officers: J. J. Keith, Jackson, president; Hamm Miller, Hazlehurst, vice-president; Miss Rena Mitchell, Vicksburg, junior intermediate leader; J. B. Lockhart, Magee, secretary. Jackson won the district banner.

More than 150 visiting delegates attended the three sessions of the district B. Y. P. U., in the First Baptist Church and enjoyed a drive through the famous Vicksburg National Military Park this afternoon. The 165 members of the six local B. Y. P. U.'s also attended the sessions and drive. The meeting closed this evening with the session which was called to order at 7:30, Dr. D. M. Nelson of Clinton, beginning his address at 8:30, which closed the meeting.

To the large number of spectators at the opening session last night, and the three sessions today the most interesting feature was the singing by the large number of Baptist young people, all of whom sang with the greatest enthusiasm and appeared to be enjoying themselves to the fullest extent.

The addresses at the several sessions were made by Miss Sallie Paine Morgan of Aberdeen; Auber J. Wild, secretary of the state B. Y. P. U., Oxford; Harry Strickland, Nashville, Tenn.; Prof. W. Jacobs, Columbus; Jack Keith, Jackson, and Dr. D. M. Nelson, Clinton, who are making the addresses at the district B. Y. P. U. meetings.

Dinner was served for the entire membership by the women of the First Baptist Church.

WHY IGNORE THE SOUTH AND WEST?

By a Southern Prohibitionist

President Harding has announced his list of appointments of the ten delegates from the United States to the International Congress Against Alcoholism, meeting in Copenhagen in August.

It is a surprising fact that not one of the ten delegates is from the territory south of the Potomac, and only one—Ex-Congressman Volstead—from the territory west of the Mississippi. The entire delegation, with that one exception, is from the territory which, taken as a whole, is the wettest section of the United States. It would seem that the solidly Prohibition section of the nation would contain some persons qualified to represent the United States at such a Congress. It would seem that two of the greatest Protestant denominations of our country—the Southern Baptist and the Southern Methodist—both aggressively Prohibition bodies, should have furnished at least one or two representatives for such a Congress. It is the most sectional list of appointments which has ever been made to a Conference of that kind.

Frankly, we are puzzled. They tell us in Mississippi that unless we standardize our Baptist colleges we will be pushed to the wall and will have to go out of business, and they have made us believe it. But in Tennessee the two Baptist colleges for young men (which are also co-educational) are making no ado about standardizing and yet their halls are full. Union University had 1,001 students last year. Will somebody explain the difference.

WHITENING HARVEST FIELDS

By L. R. Scarborough

I write these words to the Southern Baptist brotherhood as I sail for a three months trip to Europe. For twenty-five years I have lived the most strenuous life without recreation or rest. For the last four years I have given my full strength without let-up to the causes of Southern Baptists. By the urgency of my Board of Trustees I visit Europe, going to many lands, especially to the Holy Land, and in the meantime attend the Baptist World Alliance. As I go I should like to say a word to my brothers and sisters in Christ in our beloved Southland concerning the most vital matter in all the wide world, and that is our duty to garner the whitening grain now ripening in the harvest fields of the Master. Jesus said to His disciples, "Do not put off the harvest. Look on the fields. They are white now." For twenty centuries these whitening fields have been ripening. Our imperative duty is to put our evangelistic sickles in and garner the grain for the Savior. Everywhere the fields are white—in the country, in the village, in the town, in the city, on the plains of the frontier, in our great valley districts and mountain country—everywhere the Baptist opportunity is unspeakably great. Never did we face a greater opportunity as Baptists with a greater evangelistic force than now. Our Home Board evangelists, our State Board evangelists, our associational evangelists, the independent evangelists, the Baptist evangelists by the thousands, our soul-winning young people, laymen and women, our evangelizing Sunday School forces and B. Y. P. U. and W. M. U. forces face the most tremendous opportunity God ever gave a people. This is the season for great country meetings, outdoor revivals. My hope is that these forces will "press the battle to the gates" during this summer. It is hoped that great associational campaigns for soul-winning will be organized and that our city and town pastors will join in country, village and suburban evangelistic meetings. How glorious it will be for the pastors to secure tents, build arbors and tabernacles out on vacant lots and hold meetings and preach the Gospel and win the lost, taking with them their Sunday School or B. Y. P. U. forces, leading out the laymen and women into this glorious work! It is hoped that the brotherhood everywhere will back our evangelists and missionaries in this wonderful task of garnering the grain from the whitening fields this summer. My soul literally burns to be in this battle. Much rather would I be at home in great evangelistic meetings this summer than to go abroad, but it seems that God is leading in this other direction for me this season. I am sure that I voice the heart of every Baptist from the South visiting Europe this summer when I say, daily will we pray for God's soul-winning power upon all of our forces in the South as they go after the lost this summer. If God permits, it is my expectancy to have a prayer-meeting for Southern Baptist evangelism in the Garden of Gethsemane and on the crest of Golgotha, praying for the power of God on our soul-winners this summer.

With my deepest hungering soul, I urge the Southern Baptist brotherhood to go afield for

the winning of the lost and for the enlistment of the saved in this great soul-winning movement for the glory of Jesus Christ. To win souls is the biggest task God has ever committed to man. How we need to pray and trust and consecrate ourselves to this holy task!

Would it be asking anything improper of our women and young people in Mississippi this summer to assist pastors and evangelists, or even to take the initiative, in securing subscribers for the Baptist Record? We give each week a page in the Record to each of these organizations without charge, when some other Baptist papers charge them for the space. It costs us over \$1,000 a year to do this, but we gladly do it without charge to these organizations. We mean only to stir up your pure minds by way of remembrance and will appreciate most highly the co-operation of all our forces in extending the circulation. Nothing could do more for our women's work and young people's work than getting all to read the Record.

Rev. D. A. McCall, of Lyon, Miss., reports a splendid revival at Lula, Miss., with eleven additions to the church. They set a time for the quarterly conference, Deacons' meeting, decided to have a S. S. Institute, revised the roll, and placed the Baptist Record in every home in the church. Sent in list with check for the full year. His brother, a layman, was with him for a few days during the meeting. In closing he states that the Lord certainly stirred the hearts of the people. We hope that many other pastors will follow the example of Brother McCall and send in a nice list of subscriptions during their meeting.

A farewell service was held on prayer-meeting night at Clinton to bid Godspeed to Dr. and Mrs. Quisenberry, who were leaving for a missionary journey through Russia. Brother Quisenberry made an interesting talk about conditions and Baptist work in Russia. May the Father make him a blessing on both sides of the water.

The Baptist Witness says that 90 per cent of the world's output of opium is used illegitimately and quotes Bishop Brent as saying that there are 1,000,000 drug victims in the United States, that is nearly one in a hundred of the population.

A new form of "picketing" has developed. On a recent Sunday a man was seen walking back and forth in front of the church to which Dr. Fosdick preaches, displaying a Bible that had been shot to pieces.

First Church Sunday School, Shawnee, Oklahoma, gave \$1,600 to Christian Education on Christian Education Day. Some of our churches forgot it.

Since the United States took over Porto Rico from Spain the number of pupils in the public schools has grown from 21,000 to 185,000.

It is estimated that not less than 700 American Baptists will attend the Baptist World Alliance at Stockholm.

New Orleans is said to consume more narcotics per capita than any other city in America.

"THE BAPTIST WORLD PROGRAM"

A. F. O'Kelley, Hazlehurst, Miss.

(Address delivered in regional Conference at McComb and published by request of the Conference.)

The Baptist world program is God's world program of redemption, or that part of His redemptive program not yet fulfilled but to be fulfilled in the Christian dispensation. Much of His program has already been carried out. That we may better appreciate that part of His program which He calls on us to carry out let us take a brief survey of His redemptive purpose and plan from the beginning.

The Redemptive Pre-View

The genesis of God's redemptive program is His redemptive purpose. In the revelation of the redemptive purpose the New Testament antedates the Old Testament. The Old Testament opens with an account of the creative activity of God. Paul tells us in Eph. 1:4 that God chose us in Christ before the foundation of the world. His redemptive purpose was formed and His redemptive energy exercised before His creative activity. In the revelation of God's redemptive program the Old Testament goes no farther back than His promise of the triumph of the seed of the woman over the serpent. The New Testament reveals the redemptive purpose in the counsels of eternity. Before "the morning stars sang together" and the sons of God shouted for joy in the blue hue of creation's morn "the bright and morning star" shed forth his rays of redemptive light from the depths of eternity and God's redemptive will was exercised in making choice of the redeemed in Christ.

Following the revelation of the redemptive purpose we have the historic preparation for the unfolding of the redemptive plan. There are three stages in this preparation.

1. The creation of the redemptive world. Our little atom of a world is God's elect world in which He enact His redemptive will. Of all the worlds in all the systems of worlds in the whole creation of God, He made choice of the one on which you and I are permitted to live as the one on which in the fullness of time Christ should appear and reveal the divine wisdom and love and set forth the divine power in saving lost men and women.

Paul tells us in the eighth chapter of Romans that the earth itself shared in the curse and that it will also share in redemption. From this viewpoint we might speak of it as the redemptive world. But the thought I wish to impress now is that it is the redemptive world in that it is the scene and stage of the higher redemption of man.

2. The next step in the preparation for the unfolding of the redemptive work of God was the creation of the redemptive race. Mankind is the redemptive race, not angels. It is idle speculation now to inquire but still one sometimes wonders why God did not provide salvation for the angels that sinned. How it ought to fill our hearts with gratitude that He has not left our race without hope.

The creation of man was a preparation for our redemption. When God created us in His own image and likeness He looked forward to the time when He would reveal Himself in the image of man in order that He might redeem man. Our creation in His image paved the way for the incarnation of Christ.

3. The last stage in the historic preparation for the revelation of the redemptive purpose and program was the rise of the redemptive need. God-imaged man chose to go outside the will of God. Listening to the siren voice of the tempter and thinking to become a law unto himself he became enslaved to Satan. Thus the race was plunged into sin and degradation. Satan became "the god of this world" and all seemed to be lost. But would God abandon His redemptive world and leave His redemptive race under the dominion of the devil?

Man's sin neither surprised God, although it grieved Him, nor found Him unprepared for this

emergency. He immediately begins the historic revelation of His redemptive purpose in the unfolding of His redemptive plan. So we come to consider—

The Unfolding of the Redemptive Program in the Pre-Christian Centuries

Immediately following the fall and the pronouncement of the curse upon the serpent, in fact included in the judgment upon the serpent, we have the first prophecy, the prot-evangel, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel".

One of the outstanding things in this first prophecy and promise is that "the seed of the woman" was to furnish the redemptive Person and energy. From within the redemptive race would arise the Redeemer of the race. The necessity for the entrance of God into the race before the race could produce the redemptive Person and power remained for later revelation. But we may note here that it was "the seed of the woman" and not the seed of woman and man that was to bruise the serpent's head and give deliverance to the race.

There now follow the fatal operations of sin on human society as the race begins to multiply. The picture of the race from the murder of Abel to the flood is an exceedingly dark one. The race in this period gave little or no promise of ever producing the Deliverer. The bath of the deluge did not wash away the sin of the world. Noah, who had saved the race from extinction, proved not to be "the promised seed". The race plunged into sin and degradation. Satan became heart. Water cannot wash it away. It takes blood to do that. The deluge taught that no external work, even of God himself, can rid the race of sin.

The next outstanding thing in the unfolding of the redemptive plan was the choice of a man and through him of a race who should receive, record and transmit the revelations of God's redemptive purpose and plan and who should give to the whole race the promised Redeemer. Abraham was God's elect man, a strategic man, the first great world-missionary. He and his descendants formed the elect redemptive race within the whole redemptive race and gave to the world "the promised seed".

The highest mission of Israel, so far as has yet been made known in revelation and history, was attained in the gift to the whole race of the redemptive Person who should fulfill all the redemptive will of God. The cycle of history in Israel's redemptive function was from one man to a race and from the race to one man, the God-man. God called Abraham. He became the race of Israel. The race culminated in the one man, Christ Jesus.

The Redemptive Person and His Redemptive Ministry

We had only foregleams of the coming One at first and while these became brighter through the centuries the mystery of God was not revealed until the Son or Logos became flesh and dwelt among us. The noontide of revelation came with the birth of the Son, his sinless life, his sin-atoning death, his resurrection from the dead, his ascension to the Father, and the gift of the Holy Spirit.

The person of Jesus Christ is unique. There is no parallel in earth or heaven and no adequate illustration has come within the range of the knowledge of man. He is man. He is God. He is the God-man, the Divine-human Redeemer. His humanity made it possible for him to take our place and to suffer in our stead. His Deity made it possible for him to bear the sin of the whole world and gave infinite value to his sufferings. Thus he made a real atonement for sin and introduced the reign of grace through righteousness. The salvation of the believer in Christ rests upon the secure foundation of righteousness. The atoning work of Christ made it possible for God to remain Just and to become the Justifier of those who believe in Jesus. The cross of Christ was a declaration of God's righteousness,

as well as the manifestation of His love. It was both a revelation of His wrath and a revelation of His love, a revelation of His hatred of sin and His love of the sinner. Grace is the righteous conduct of God in saving guilty sinners.

The Redemptive Message

The redemptive Person in his atoning ministry created and became the redemptive message. Paul wrote to the Corinthians, "We preach Christ". He further wrote, "We preach Christ crucified". The heart of Peter's sermon at Pentecost was the crucifixion, resurrection and exaltation of Christ and the gift and work of the Holy Spirit. The saving message is Christ, Christ crucified, Christ crucified and risen, the risen Christ exalted at the Father's right hand, the exalted Christ receiving of the Father and shedding forth the Holy Spirit who takes of the things of Christ and shows them unto us, who makes effective in our personal salvation the atoning blood of Christ. That is gospel preaching, and nothing else is. "We preach Christ". There is nothing else to preach.

The Christian ministry needs to hear and heed afresh the word of the Lord unto Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee". It is not optional with a God-called man what he preaches. He is to preach the preaching which the Lord bids him. That was a vital message which Dr. Bethune gave in the charge to his son at the ordination of the latter to the gospel ministry: "My son, preach the gospel, tell dying sinners of the Savior; all the rest is folly". "The unsearchable riches of Christ" is an inexhaustible theme. It is the only worthy message. Only the gospel is the power of God unto salvation. The poet had dipped his pen in the blood of Calvary's Lamb when he wrote:

"I preached philosophy and men applauded;
I preached Christ and men repented".

Through his atoning ministry Christ created and became the redemptive message.

The Redemptive Messengers

Those who receive the redemptive message and are saved by the redemptive Person are sent forth into the world as redemptive messengers. "As thou hast sent me into the world, even so have I also sent them into the world". Every one who has accepted Christ as Savior and acknowledged him as Lord becomes in the economy of God's wisdom and grace a redemptive messenger to the world.

Christianity is inherently missionary. The missionary principle is central in Christian doctrine and life. Missionary work is the natural expression of an experience of grace in the heart. The missionary principle is the self-perpetuating principle of the Christian religion. Without it Christianity would perish from the earth. It is the conquering Spirit of the cross. Jesus charged his followers to disciple the nations. Christian missions are our response to the command of Christ and to the challenging cry of a lost world.

The Ministry of the Redemptive Messengers

This ministry is outlined in the commission of our Lord. We are to evangelize, baptize disciples, and indoctrinate the baptized disciples with a view to the incorporation into their lives of the principles of the gospel. The further charge of Jesus to his disciples was to tarry in Jerusalem until endued with power from on high. They were clothed with divine power for the work whereunto they were called and commissioned. This endowment was absolutely essential to prepare them for the herculean task of world-wide evangelization and indoctrination. The gospel age is also the age of the Holy Spirit. "Endued to win" they went forth to their task. How effectively they carried the redemptive message and how powerfully the Spirit wrought is attested by the Christian history recorded in the book of the Acts and in the Epistles of Paul. A conservative estimate places the number of Christians in the Roman Empire at the time of Paul's death at one half million and by the close of the third century at eight millions.

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How did they minister the trust committed unto them? What is our service today as "stewards of the manifold grace of God" that we may minister faithfully and effectively? I mention briefly four ways in which we carry the redemptive message to others:

1. By the silent and often unconscious testimony of the life. We witness for or against Christ by our daily lives. How important that we heed the exhortation of Jesus, "Let your light so shine (and the life is the light) before men that they may see your good works and glorify your Father who is in heaven". Does my life bear witness to the fact that the gospel is the power of God unto salvation? Does it bear witness to this truth constantly? Some one has said, "Every Christian is a witness, and is always on the witness stand".

2. By the ministry of personal service. We minister our trust by personal testimony, preaching, teaching, comforting, warning, helping. This is the ministry of personal conscious effort to win men to personal faith in Christ and to give them the comfort, consolation, encouragement, inspiration and strength of the gospel of God's grace.

With all our organization and all our gifts the world will ever need the personal touch and ministry of saved men and women. In proportion as we give ourselves to the work the kingdom will come in conquering power. The Lord needs our time, our thought, our energies more than He needs our money. The cry of human need from every quarter of the globe today is the Macedonian call of God to those who have the gospel to give themselves in personal sacrificial ministry to supply that need.

3. By the gospel stewardship of our money. Money is stored up human energy and we are as responsible to God for the proper expenditure of our money as we are for the proper use of our uncoined energies. We need the Christian valuation of money. It is not filthy lucre. It becomes so only when lusted after by filthy hearts and handled by filthy hands. To the Christian his money offers the opportunity of extending his ministry beyond the sphere of his personal touch. By its use he may kindle the fire and supply the food as he says to the poor, "Be ye warmed and filled". By its use we may go to the ends of the earth and share in making disciples of all the nations. "Just one more revival", cried Horace Bushnell, "just one more revival, the consecration of the money power to God, and the kingdom will come in a day".

Our 75 Million Campaign successfully completed ought to be just the beginning of a great forward movement in putting the kingdom first in the use of our money.

4. By the ministry of intercession. One reason the kingdom comes so slowly is that so few people are praying, "Thy kingdom come". "Ask of me, and I will give thee nations for thine inheritance, and the uttermost parts of the earth for thy possessions". (Ps. 2:8.) James says, "The supplication of a righteous man availeth much in its working", or "accomplisheth much as a working force". Prayer is a real ministry in the spiritual realm. We must not only give our money to support our missionaries, but we must also give them our moral and spiritual support. The work will go forward by leaps and bounds when all the people of God become "intercessory missionaries".

"The King's Business Requireth Haste"

What we do must be done quickly. This is true with reference to the duration of our ministry and also with reference to the present opportunities, with reference to the workers and those who need our service.

Jesus said, "We must work the works of him that sent me, while it is day; the night cometh, when no man can work". If we do any thing at all, we must do it quickly. The work day of life is short. We may decide we cannot give the gospel to the whole world in our generation, but the only opportunity you and I will have of giving the gospel to the whole world is in our day and

generation. It is true that we may project our influence into the on-coming generations but the great impact of the influence of our lives is made upon the generation in which we live. If we do not serve this generation by the will of God, we'll not serve any at all. The only opportunity you and I will have of carrying out our Lord's redemptive program is before the setting of life's sun.

Although the time is short we may fill it full. The shortness of the time should stir us to make the most of the time we have. In fifteen years Paul changed the moral complexion of the great Roman Empire and turned the world upside down spiritually. In a little over three years Jesus wrought his redemptive ministry on earth. After all the true measure of life is not the length of years we live, but the service we render. Methuselah is known only by his length of years. His father, Enoch, who lived to only a little more than one-third the age of his son, is known for his walk with God. It is not how long we live but how we live that counts most.

Then, too, what we do we must do quickly to meet the challenging opportunities of our day and generation. The harvest of this generation will not wait for the reaping of the next generation. And surely the fields are white unto harvest today. Not only is it true that in our brief day, is the only opportunity we shall have of giving the gospel to the world, but it is also true that the world's only opportunity of receiving the gospel in this generation is the opportunity which you and I give it. If we do not give this generation the gospel, it will rise up in the judgment and condemn us. Each generation of Christians is responsible for giving the gospel to the unsaved world of that generation. If they don't, who can? If we don't give them the opportunity, who can?

The world is peculiarly ripe today for the Baptist message. Baptists have never had before and probably will never have again as great opportunity to serve the kingdom of God as we have in Europe today. And the opportunities are multiplying in all our fields of work. While the democratic principle in church and state is reshaping the life of the world is an opportune time to give the whole gospel to the whole world. I would be ashamed to call myself a Baptist and not respond to the challenge of God in the new world order.

THE DISTRICT ASSOCIATION

We are to discuss the District Association under these four divisions: Definition of an association, the Scriptural sanction for an association, the history of associations, and the functions of an association. We are to pass briefly over the first three topics and are to dwell more at length on the last.

Definition

An association is not composed of churches but of representatives sent by the churches. No action of the association is binding upon any church. An association might be called a Baptist council. It is an organization in which representatives from the various Baptist churches of a specified territory meet together for counsel and to consider such voluntary co-operative work as is related to the progress of the kingdom of God.

The Scriptures

There is no mention in the New Testament of an organized association of churches but there are references to groups of churches co-operating in the same undertakings. The churches of Galatia and of Macedonia and of Achaia co-operated in the matter of providing for the poor saints at Jerusalem during the times of great distress there. Paul in writing to the church at Corinth exhorts them after this fashion: "Now concerning the collection for the saints, as I gave order unto the churches of Galatia, so also do ye." 1 Cor. 16:1. Again he writes: "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia: how in much proof of affliction the abund-

ance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8:1,2. And then he writes concerning the method by which the bounty was to be collected at Corinth, which method he had perhaps suggested to all the churches: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Cor. 16:2. And Paul also informs the church at Corinth as to the man who had been selected by the churches to bear this contribution to Jerusalem: "And we have sent together with him the brother whose praise in the Gospel is spread through all the churches: and not only so, but who was also appointed by the churches to travel with us in the matter of this grace." 2 Cor. 8:18,19. In another passage Paul seems to refer to the co-operative effort on the part of some of the churches to support him while he was a missionary to Corinth: "I robbed other churches, taking wages of them, that I might minister unto you." 2 Cor. 11:8.

These and other passages indicate that the churches of the New Testament time were joining together for tasks which were too great for any one church. We have no evidence that they were organized groups, although there is evidence that they were co-operating in using the same methods for collecting and dispensing their funds. We also find that they counseled with one another as churches about matters that concerned one or all of them.

History

We have no record, so far as we can find, of a definitely organized Baptist association until the year 1653, although such organizations might have existed prior to this date. In the year 1653 the Somerset Association was organized in England by the Particular Baptists, and the Midland Association in 1655, which still exists. The London Association was organized in 1704. The following quotation is interesting in that it indicates the nature of these early associational gatherings: "They disclaimed all superiority or superintendency over the churches. They were willing to give advice in regards to queries, but had no notion of becoming a court of appeals to settle church quarrels and try heretics."

In 1707 the first Baptist association was organized in the United States, known as the Philadelphia Association. It was this body which drew up and adopted the Philadelphia Confession of Faith.

The first association in Mississippi was organized in the year 1806 at Cole's Creek, or Salem Church, some eighteen miles northeast of Natchez, in the county of Jefferson, on Friday before the first Sabbath in August, and was known as the Mississippi Association. There are today seventy-nine associations in the state.

Functions

The functions of an association are three-fold: (1) To consider the individual welfare of each of the churches having membership in the association; (2) To formulate and foster plans for the religious development of communities within the associational territory where no churches exist; (3) To counsel and work together in behalf of the larger denominational enterprises which are state-wide and world-wide.

1. The thorough consideration by the association of the welfare of each church within its territory is an imperative function. It is an inspiration to any church to learn what other churches are doing. The practice of examining the reports of the churches each year should not be minimized but magnified. The method of doing this may often be open to criticism but the purpose is good. Great care should be taken by the churches in preparing these reports, not only for use by the church and the association, but also for the information of the denomination at large. Upon these reports the denomination is dependent in a large measure for its statistics. The tendency of our associations is to give less and less attention to these reports. Efforts should be made to correct this tendency. The churches

(Continued on page 6)

The Baptist Record

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P. I. LIPSEY, EDITOR

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change. If you do not send in your renewal your name will be
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over if the amounts will cost one cent a word, which must accom-
pany the notice.

NEVER BEFORE

What a wonderful thrill Joshua and all Israel must have felt as they stood on the brink of the Jordan and set the faces to the promised land across the river; and he said, "Ye have not passed this way heretofore". It was the thrill of a new experience, an untried experiment, an adventure which meant more to them than all the past. Others had stood with their feet at the water's edge but not they. They themselves had had some wonderful experiences in the desert, but this was the climax of them all. "Ye have not passed this way heretofore".

Reader, that is the editor's feeling today as he starts out on his journey of several weeks, to be gone longer and go farther than he ever went before or ever thought he would go. Have you had experiences like that? Yes there have been things similar but nothing exactly like it in our experience. We remember the time when as a small boy it seemed a long journey to another state and in a big city on a high bluff the child stood holding his father's hand and looked out awe into silence, as he gazed over the swirling sweep of waters, and was told, "This is the Mississippi River." It was assuring to feel the grasp of his father's hand. There have been other experiences, like becoming a Christian, coming into the church; again standing at the marriage altar and making a most solemn covenant; again, looking in silent reverence at the great pillar of the Rockies, alternately snow crowned and sun crowded. Experiences like these have gone deep into my soul, but it has been a long time since I have felt the deep sense of dread and the solemnity of any experience like that of laying down the ordinary occupation of life, and venturing so far from everything that is familiar and all that has made the round of life itself.

Many friends have wished me great joy in going and a happy and safe return. But there has been a subdued sense of seriousness in it all that shows the deeper meaning of life. Those that we love best of all—we hide our thoughts behind a smile and bid one another be of good cheer. It's a long way to Europe and back. It takes on a new meaning today when we say, "God be with you till we meet again".

Some of us can understand why Joshua when he had said, "Ye have not passed this way heretofore", immediately added, "Sanctify yourselves". That is the only appropriate exhortation. Life would be robbed of its deepest things if there were no new experiences, if there were no hitherto untried paths to travel, if there were no sense of awe and wonder and fear. There would be no place for faith and no requisition made for it. This is what demands faith in God; this is what inspires to the worship of God. How often do we read that the people marveled, that they were amazed. God is plowing deeper then. He is striking a new layer of soil, and making possible richer experience and more fruitful life. May it be so in our case.

But you notice Joshua did not say, We have not passed this way heretofore. He said "Ye". "Ye have not passed this way". Joshua had been

over the Jordan, and come back. He was one of the spies that had been over the land. The second Joshua, the Lord Jesus has been all the way before us. There is no experience to which he is a stranger. He is able to lead us safely and bring us to the desired haven. God be with you!

THE HARVEST

The churches in Mississippi have now entered upon the great harvest time. To us indeed it is "glorious summer" which brings the revival meeting, the refreshing from the presence of God, the shout of new born souls, the glad welcoming of men and women, boys and girls into the kingdom of God. There is probably nothing like it in all the world outside our churches in the Southland. It seems easier to work for the Lord and for souls, and there is more joy in the work and probably more joy in heaven than at any other season. What a great opportunity for us all.

Of course it means work. It means the sanctifying of ourselves anew to God. It means a thorough housecleaning. It means seasons of prayer and supplication, of quiet and earnest seeking after God. But the rewards are worth it all. The sense of renewed and quickened faith, of greater strength for service and more definite purpose to serve; of sweeter fellowship with our fellow Christians; the delight of seeing the changed life of men who forsake sin to serve Christ; these make the revival season the happiest of the year.

Now shall we not covenant together that our prayers shall go up daily and fervently for the blessing of God on all these evangelistic meetings? This is the best time and the best way to "pray one for another". In the meetings held, and where no meetings are being held, will not every one of us pray for the others who are doing battle for God and souls? God has blessed our Baptist people with more than a million souls in the past few years. May we not have courage to ask for the mightiest manifestation of his grace this year that we have ever had?

July number of Popular Mechanics has an article advocating "Syndicating Sermons to Churches" by means of sermons prepared for them by the best preachers and furnished to the churches to be read by the pastor to a consolidated congregation of all the denominations in town. This must be a device of a Jew who has a business proposition to sell to the churches. It is of the devil out and out. We do not know of anything that would kill religion more effectively nor speedily. The man who got it up does not know what sermons are for. He puts them on the plane of entertainment as picture shows et id omne genus. It is utterly contrary to the spirit and purpose of Christianity which was meant to be propagated by a man delivering a message directly to the congregation as God gives it to him. Furthermore it won't work. Consolidating churches does not increase interest or attendance. Every pastor knows that having union services of all the churches in the summer furnishes the occasion for a large number of people to stay away from church. Again and again it has been demonstrated that when a union Sunday School dissolves and each church has its own Sunday School, the separate schools will result in greatly increased attendance. The same principle works in dividing the W. M. S. into circles, and the B. Y. P. U. into several unions. Consolidation is contraction in religion. The principles of big business don't work in the churches. The wisdom of this world is foolishness with God. Business sense is sometimes nonsense in religion.

Pastor J. C. Richardson writes from Forest: Just a word to say that the Daily Vacation Bible School opened here in our church last Monday with 114 enrolled. At the end of the week it had reached above the 150 mark. This is a wonderful opportunity for training and giving training that our churches are missing.

RAMBLING REMARKS

These are ruminations written on a rumbling railroad train en route to Europe. Before I left home a doctor told me I must "slow down", and I thought this a good way to do it. It proved true in more ways than one. In the first place I was slow in getting off from home. All the other Mississippi folks had gone on. Then when I got to the station I found the train was late. It was three hours late, but they didn't tell us all that at once; only a little at a time. They were like the old Negro who wanted his dog's tail bobbed, or "flappered" is probably the term now. He was too kind of heart to cut it all off at once, so he just cut off an inch at a time. Maybe you believe that; I don't. Any way the railroad people are very kind—in that way. A more likely story is that of an Irishman breaking rock on the road when a passerby asked him how far it was to the next town. "Five moiles", was his reply. When the traveler had passed, a companion said, "Pat, why did you lie to the gentleman? Don't you know it is ten miles?" "Faith", says Pat, "and whoy would yez have me discourage the gentleman?"

Anyway we took the train at two o'clock in the morning instead of eleven in the evening. I reckon this was the "editorial we", for Fred Sullens, the editor of the News, was along too. No, dear reader, he wasn't going to the Baptist World Alliance at Stockholm. He is a heap better man than he used to be, the Lord knows, but he hasn't gotten that good yet. He is only a Presbyterian now, and going to Montreat, the Presbyterian summer resort in North Carolina, to make them a speech. You may be sure those staid blue stockings heard something different from the theological dissertations they are accustomed to. Both are good all right, but a variety helps out mightily.

There were several other people from Jackson and round about on the train, but I can't tell about everybody and everything. I was obeying the doctor's directions to "slow down", so we missed connection at Meridian with the fast train for New York and the sleeper was hitched on to an abomination train (or something that sounds like that). We were pulled into Birmingham (Full stop!), after a while carried on to Chattanooga, where they shunted our Pullman on a side track for the night. Don't imagine that anybody got grouchy. About everybody was going on a vacation for a rest; and weren't we resting? The only man I heard complain was a big fat fellow who hails from "San Antone". Well, a fat man is supposed to keep in a good humor. And he was a railroad man; and they are supposed to ride on a pass. He declared he wasn't getting his money's worth. He looked awfully sour; but he wasn't near as sour as he looked, for I talked with him in the dressing room and he got as jolly as could be. He's on his way to Maine, where he was born, but he's got sense enough not to stay there. He has been down South a long time—and will come back.

It's queer and interesting to notice what sort and how many sorts of folks you run up against on a train. It beats looking out the window. I am not a notorious "mixer", but I like people, and have a good deal of curiosity. But I don't spend all my time talking to folks, or listening to them. I brought along a bundle of papers and have been filling up on them, for when I leave New York I won't get a chance again soon. And that will be one of the greatest privations of my life. Think of not getting to see a Baptist paper for nearly two months. I don't see how people live who don't get them. They don't live; they are as dead as King Tut. But see there—I am at my old business of making speeches on denominational literature—a ruling passion.

Early Wednesday morning the Pullman began to rattle and we were moving out of Chattanooga. Think of it: this is the "glorious fourth" and haven't heard a firecracker, nor anybody yell, nor seen a flag nor heard a brass band. But the day is hardly half over yet; and anything may

happen. After breakfast I had settled down comfortably to read and write and rest, when along comes Luther Holcomb. Bless him! He always did look good, but particularly so now as he is the first man I have run up on who is going to Stockholm. It was good to chat with him, for one gets a little lonesome away from home.

And that reminds me of a story. A man from New York City was summering in the wilds of Maine. Walking alone in the woods he heard the sound of an axe and went until he came upon a man chopping. The man with axe asked the stranger where he was from. On hearing he was from New York he said, "Don't you get mighty lonesome down there?" "No," replied the visitor, "why should I?" "Because," said the woodsman, "ye are so far away". A man can get lonesome in a crowd when he is far from home. But don't let's talk about that. By the way, as we pass through this East Tennessee country, the wheat seems to be shocked! And the peaches are blushing. So it's time for me to quit.

THE WEAKNESS OF THE COMMUNITY CHURCH

It is reported that an average of one community church a day is being organized in this country. In many communities it is not hard to get together a group of church members to whom the community church idea appeals. Rev. S. L. Boyers, pastor of the Methodist church at Nashport, Ohio, seems to us to be right in putting it this way in the Brooklyn Daily Eagle: "I was pastor of such a church one year, ending the first of last October. It was an absolutely independent church, with its own rules and creed. Fourteen different denominations were represented. Some of its weaknesses are: It is multiplying the number of independent churches; it has no great program; it is weak in its doctrines; it is apt to be inharmonious; usually as many opinions as denominations represented. Baptists and Methodists cannot agree with Unitarians, Universalists, or with Christian Scientists; oil and water will not mix; it has no schools in which to educate its ministers; no self-respecting evangelical minister can long remain the pastor of the average community church; a red-blooded American called of God to preach the gospel cannot be a trimmer; an emasculated gospel cannot save the world. Christ said: 'I came to seek and to save that which was lost.' Paul had a definite faith and said: 'He that preaches any other gospel than that which I preach, let him be double damned.' The community church will have a tendency to disintegrate existing churches, will weaken the faith of many, and will do more harm in the long run than good; in spiritual results it will be on a level with the average fraternal organization."—Ex.

The Sunday School Council of Evangelical Denominations and the International Sunday School Association were merged the latter part of February. Representatives of the two organizations met separately in Chicago, and each group voted unanimously to merge the organizations and to call the new organization the International Sunday School Council of Religious Education. It will be seen that a part of the name of each of the merging organizations is retained in the new name. The governing body of the new organization is a council which will be composed of one hundred and sixty persons representing territorial and denominational Sunday School bodies. This council will choose out of its own membership a board of thirty-two trustees to whom is committed the business administration. It is provided in turn that the trustees will choose a business committee to look after immediate details of administration. The central office of the council will be at 5 North Wabash Avenue, Chicago. A general secretary of the new organization has not yet been selected.—Christian Advocate.

TOO MUCH "UNITY"

"Do we not have a deal of eloquent mush about unity, especially interchurch and intrachurch unity? Let us be careful how we use the word, and let us be sure we are seeking the real thing. What passes for unity in most cases among the fervid brethren is a lazy and impossible, not to say utterly dishonorable, agreement to keep quiet about many things, whether important or unimportant, just because they make for difference of opinion and for controversy. Unity means, again, a goodly feeling toward one another, without any respect whatever for the fact, proved by every man's experience, that unless feeling be given substance by means of ideas, it is fat and flabby affection. Far apart in thought cannot mean close together in fellowship.

"Some think of unity, also, as a mystical, vague, indefinable something that is peculiarly spiritual, a gift of God, which we need but acknowledge, and lo, all is lovely here! The unity extremists are like the pacifists. Unity at any price is as bad as peace at any price. . . .

"Compromise—there is the worst sin of the usual seeker of unity. It never gets its followers anywhere, or the churches anywhere, but into a bog. Unity is genuine and effectual when it is based upon agreements moral, spiritual, and doctrinal. So long as there is disagreement upon a matter either essential or regarded as essential by either party, unity cannot abide. As a matter of fact, the standard is never unity as it is never peace. The standard is truth and right. Follow after these and ultimately unity may come. Unity is an effect, not a principle."—Christian Register.

A CALL TO PRAYER

For almost three long years I have been praying that God would let me see Franklin county and her people at large come closer and closer to the Master of the souls of men and women. And I am today encouraged as never before, for we have all plans made and are ready to begin on the second Sunday a county wide revival here at Meadville in the county court house. Brother Solomon and helpers will come to our aid against the mighty. God has already blessed our work that we have tried to do for His glory here in the county but we hope and pray that this may be the time when the showers will fall in a marvelous and lasting way. There are twenty-one Baptist churches in our county and all will have a part in the meeting we hope. Oh, that the people of God that read these words would go to God in earnest for the people in this county and then who can tell but what God in his mercy would send the Holy Spirit and use in a marvelous way our efforts to turn this entire county to the Lord.

Again in the name of the Master I beg you to meet with us at the throne of grace for this county-wide revival.

Yours in Him,

W. A. GREENE, Pastor.

Some of our readers "talk back", and we like it. The editor of the Baptist expresses our feeling about the matter. He says: "We are always glad when an article, editorial, or any other feature of the paper creates comment. There is nothing more disheartening than an editorial congregation which never talks back, never praises, never questions, never condemns."—Ex.

It is said that 100,000 people have left Georgia farms and gone North. Of these 80,000 are Negroes, leaving 11,840 farms abandoned. Negro churches in Georgia have lost 50,000 members. The same condition obtains in many other Southern states.

FOR SALE AT CLINTON

The Business League, through its appraisal committee, presents the property listed below and invites inspection by anyone wishing to become a citizen. This community offers the very best school advantages, and in many respects is an ideal resident location. You are cordially invited to consider what Clinton has to offer.

FOR SALE

New, five room bungalow, with modern conveniences, two blocks from Mississippi College Campus. \$3000. One-half cash, balance on liberal terms. M. Latimer.
Six room house, four blocks from Campus, on lot 100x200 feet, \$1350. M. Latimer.
Five room house and two extra lots, adjacent to College Campus, \$2600. W. Weathersby.
Six room house, lot 115½x200 feet, \$2000. A. G. Bailey.
Storehouse, \$4000. Home, \$4500. Mrs. Easterling.
Home, lot 100x200 feet, \$2000. R. H. Johnson.
Home and extra lot, price not fixed. Mr. Hamilton.
Home, price not fixed. Dr. Garrison.
Eight room house and acre of land, \$3500. Mr. Edwards.

FARM LAND ADJACENT TO CLINTON

One hundred acres, \$2000. Dr. P. I. Lipsey.
Eleven acres, \$500. Dr. W. T. Lowrey, Blue Mountain, Miss.
Three small tracts belonging to Mississippi College, at actual cost. Dr. J. W. Provine.
One eight room house, ¼ mile west of depot, with 12½ acres of land, barn, etc., \$2000. \$1500 cash and note. P. D. Ratliff, Raymond, Miss.
Seven room house, ¼ mile west of depot, and 6 acres of land, \$750. Board of Ministerial Education, M. O. Patterson, Secretary.

BUILDING LOTS FOR SALE

One lot, 115½x200, \$300. J. C. Parker.
One lot, 111x200, \$300. J. C. Parker.
Three lots, 85x235 each, \$800, \$600 and \$600. W. T. Jackson.
One lot, 85x156, \$300. A. C. Powell.
One lot, 100x200, \$350. Dr. Dudley.
Three lots, 75x165 each, \$500 each. J. R. Lowry.

FOR RENT

Four rooms, with bath, screened back porch, garden, etc. Mrs. Geo. Whitfield. Anyone interested in the purchase of any of this property will take the matter up at once with the owner.

B. H. LOVELACE,
Secty. Business Men's League.

BAPTIST BIBLE INSTITUTE

Through the thoughtful generosity of the Board of Directors of the Baptist Bible Institute, at their annual meeting, I am to attend, as their representative, the Baptist World Alliance at Stockholm, Sweden. Mrs. DeMent and I expect to return about September 10th.

Durnig my absence Dr. John T. Christian, Professor of Christian History, will serve as Acting President, and Dr. R. P. Mahon, head of the Department of Modern Languages, will act as Secretary of Student Relations.

Prospects are unusually bright for a record attendance next session.

B. H. DeMENT, President,
Baptist Bible Institute.

New Orleans, La., June 23, 1923.

The increase in charges by the Cumberland Telephone Company granted by the Mississippi Railroad Commission was sustained by the federal court.

(Continued from page 3)

which work together need to know one another. They cannot remain strangers and properly serve the Lord together. The small and large churches, the country and town churches, need to become acquainted one with the other. A most hurtful practice with any church, both for its own interests and for the interests of the kingdom, is to isolate itself from fellow Baptist churches. One of the chief reasons for the existence of an association is that there may be a fellowship of churches. Each Baptist church needs to realize that its field of service reaches far beyond its own doors and that without the fellowship and cooperation of other churches it cannot fulfill its mission as a church. An association provides a trying place where the churches may know and love one another.

The association should project plans for the constant development of the churches. In the execution of these plans all of the forces of our churches should be utilized. It is a good omen in these present days to see such large numbers of the pastors, laymen, women and young people, without financial consideration, offering themselves for service within the associations.

The second function of an association is to formulate and foster plans for the religious development of communities within the associational territory where no churches exist. Because of lack of activity by the associations in recent years, it has been necessary for the Baptist State Mission Board to assume many of those duties which properly belong to the associations. This tendency is in the wrong direction. It is increasingly evident that the Convention Board, meeting for so short a time and being so far removed from the different localities and having such a large and increasing number of objects to consider, cannot function as an effective associational development agency. It is well nigh impossible for the Convention Board to know the local conditions prevailing in each community in the state, and even if the Board knew the conditions, there are no means and no forces with which to supply the needs of the various localities. Then, too, it is a wrong philosophy, as well as a wrong religion, to have others do for us what we can do for ourselves. It is our firm conviction that a new and greater emphasis needs to be placed upon the association working its own territory.

A step in the right direction is the organization of an Associational Executive Board in most of the associations of the state. This Board is composed of one member from each church having membership in the association, and is supposed to meet quarterly. The association through this Board should be enabled to project and prosecute a definite work throughout the entire associational year. The conditions and localities which may need outside encouragement and assistance should be easily reached by this Board. Through this Board the association should marshal all of the available working forces of the churches for aiding the undeveloped territory. It is not money which most of these places need but trained workers. These workers in our churches need the spiritual exercise which this work will afford. The young people, the women and the men all might well go out into the highways and hedges of our associations and carry with them the gospel message.

3. The third and perhaps the greatest function of an association is that the churches may counsel and work together in behalf of the larger denominational enterprises which are state-wide and world-wide. This involves not only the cooperation of the churches composing any one association but also the co-operation of the various associations one with another. It was the group of churches in Achaia, and the group of churches in Macedonia, and the group of churches in Galatia, which undertook to aid the saints at Jerusalem. It was a task too large for any one church or for any one group. So the building and maintaining of orphanages, schools and hospitals are tasks which are too great for any one church or

association, but not too great for us all working together. The obligation of carrying out the injunctions of the Great Commission rests upon each Christian, each church, and each association, and yet no one individual, nor church, nor association, is able to meet this obligation working alone. Therefore co-operation is a duty. Our associational machinery provides for a splendid co-operation of the churches. In view of the world-wide mission of every church, its associational relationships ought not to be considered lightly. Unless Baptists know full well the meaning of the word "co-operation" they will fail in their world mission, but if we ever bear in mind that "we are laborers together with God" we will gloriously succeed.

T. W. GREEN.

Jackson, Miss.

WORLD'S CONGRESS AT STOCKHOLM Notes On the European Continental Delegations

By Dr. J. H. Rushbrooke

From the mainland of Europe, excluding Scandinavia, nearly 250 delegates will probably attend at Stockholm. They will come from twenty-four countries, or, if Russia should be represented, from twenty-five.

The European delegations furnish a living picture of the variety of races amidst which Baptist work is carried on in Europe. The variety already appears in the representation of particular countries. For example, Czechoslovakia will include in its delegation Czechs, Slovaks, Germans and Magyars. Jugo-Slavia again will include three racial groups, and Rumania four. The Polish delegation represents German speaking, Polish speaking and White Russian Churches. The fact that in each of these countries a single Baptist Union includes all the Baptists in the land, furnishes already a remarkable demonstration of the unifying influence of the denomination.

When Europe as a whole is considered the variety is yet more impressive: Latin, Teuton, Scandinavian, Mongolian, Slav, with every subdivision of these great families, are included among the Baptists, and all will be found at Stockholm.

The Swedish delegation will in the nature of the case be by far the largest. Three of its members are very well-known to American and British Baptists—Dr. Bystrom, editor, politician, social reformer, scholar and linguist; Principal Benander, successor of the venerated Dr. Broady as Rector of the Bethel Seminary, in which capacity he is rendering most conspicuous services; and the Rev. K. A. Moden, whose charming personality and business capacity have made him an ideal Secretary of the Congress.

There is one note of interrogation—will Russia be represented? We hope so: it would be an enormous loss to the Congress if our largest group east of the Atlantic should send no delegation. The matter depends on the decision of the Russian Government. I have, some time ago, approached that Government with a request that passports should be granted, and have also submitted copies of the programme. The list of those whom the Russian brethren desire to send is also in the hands of the authorities, and I earnestly hope the political complications which have arisen since the applications were submitted will not prevent the attendance of our brethren at Stockholm.

Unless the Russians come in full numbers, the German delegation will be the largest from outside Scandinavia. We shall miss faces familiar at past Congresses—J. G. Lehmann, Carl Mascher, Gustav Gieselbusch—but the Rev. B. Weerts and Editor A. Hoefs will be there to represent the veterans; while the Rev. F. W. Simoleit has acquired for himself a unique place in the affec-

tion and respect of American and British Baptists. We note also among the rising hopes of our German brethren Editor C. Flugge of Cassel, and Principal Neuschafer of Hamburg. A dozen others might well be named.

Rumania stands next in respect to the strength of its delegation. The Rev. C. Adorian, who through these difficult years has most courageously faced his Government on behalf of his persecuted brethren, will lead the main body; the Rev. G. Darabont is the capable leader of the Hungarian minority in the land. Even if no delegates should appear from Soviet Russia, Russians (from Bessarabia) will be included among the Rumanian visitors, and Germans like Mr. Schuller. (Rumania is one of the numerous lands in which the original Baptist impulse was received from the country of Oncken.)

Hungary will be strongly represented. Here too the composition of the group will remind us that, although the post war Hungary is far more homogenous than that of past years, there are still minorities in the land. Slovak and German members, as well as Magyar, will represent the Hungarian Union. The best known of those who will attend are Principal Udvarnoki and Mr. A. Csopjak; while the Rev. M. Baranyay—Secretary of the Union, and formerly a student in Regents Park College—is rapidly acquiring leading influence as a preacher and organizer.

From the newer lands along the Russian border will come fascinating groups of men—and women. Poland will send its German speaking veterans, and accompanying them will be representatives of the Slavs with whom the future of the land rests, such as Mr. Dziekucz-Malej, who has suffered seriously at the hands of drunken mobs during the past year, and Mr. Borkiewicz.

Latvia, owing to its comparative proximity to Stockholm, will send a large deputation. The Lettish Baptists are rivalling the English and American by chartering a ship, though a very much smaller one. A distinctive note of the Latvian delegates is their youth. Indeed, all may be said to be young, for Principal Frey, who leads the group, is as young-hearted as his companions.

The neighboring country of Esthonia will send as fine a group of zealots for evangelism as Europe anywhere possesses: The Rev. A. Podin is already well known to us, but I venture to think that names like those of Mr. Lipstock and Miss Tabea Corjus will in coming years be not less familiar.

Special personal interest attaches to certain other groups. From Italy comes a company of literary men including Signori L. Paschetto and P. Chiminelli, who are among the brightest ornaments of Baptist scholarship. Baptist success in Italy is not to be judged by mere numbers; the influence of such men as these is pervasive. The familiar voice of Dr. Whittinghill will also be heard in Stockholm.

Spain and Portugal are other Roman Catholic lands in which there is now a very definite awakening, and from these—as well as from the older Latin mission field of France—will come small but strong delegations.

The representatives of Austria and Finland stand for countries in which our progress has been slow: those of Holland, Bulgaria, and Czechoslovakia for lands in which just now Baptists are displaying remarkable energy. There is not a more capable group of young leaders than the half dozen who will attend at Stockholm to represent Czechoslovakia and will be led by Dr. Prochazka, Rector of the Prague Seminary.

There are two aspects of our European enterprise on which a special note may be added—the women's work and the young people's. Nearly

all the larger delegations include some capable women workers. Frau B. Gieselbusch (nee Scheve) will represent the well developed German deaconess enterprise, while Mrs. Kolator of Prague, and Miss Wenske of Poland, both excellent speakers in English, will have singularly interesting reports to present of orphanage and hospital work. The women of Esthonia, Latvia, Rumania, and Hungary, are also well represented; and the special gathering in Stockholm at which Mrs. Stadling, of Sweden, presides, should furnish a remarkable opportunity for pooling experience and gathering inspiration.

As to the young people's representation, never has a Baptist Congress been so promising. From all countries in which a special organization of the young exists delegates have been chosen to represent it; and where there is none, delegates have been commissioned to gather hints as to the lines on which organization should be undertaken. The Rev. E. E. Hayward is to be congratulated upon the fine list of names that has reached him in response to his approach to the young Baptists of the continental lands.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J. July-August, 1923. Auspices Atlantic City Council of Churches

No. 1—Anchor and Compass

A compass and an anchor aren't handy things to have at sea. They're essentials. No ship's captain will ever say that it's a good thing to have a chart and a steering apparatus. You've got to have them.

The old world is surely "at sea" just now. The statesmen agree on that much, and the international financiers and educators and others. A good many of the statesmen are decidedly shaky on their chart and compass and steering apparatus. The magnetic needle that ought to point north wobbles. The North Star—has it shifted? or gotten lost? or, is the bother with men's eyes, possibly?

That world war certainly did things, and big things, too. And, the bother is, it is still doing things. The back wash is still on and on strong. The suction behind the big boat is terrific in its swirl and sweep and engulfing suction. Everyone feels it, statesmen, publicists, economists, industry captains, teachers, preachers, and just we common folk earning roof and shoes, trying to get both ends together, somehow.

And the religious world is no exception to the rule. And, mark you keenly, this goes to the very root of things. For at heart everyone has the religious instinct. There is a pull-up toward God inside everyone. And if a man wobble here it affects his conduct. The moral fibre of life begins to unravel. And when that goes—what is left worth while? Or, what will be left at all in a little while? Ask Russia. Though you needn't go so far.

For conduct and creed are as Siamese twins. They can't live apart. You're intensely concerned with your fellow's belief about what is in your pocket as you push through the thick crowd. Creed controls conduct. What does he believe about the sanctity of your home?

A man's inside heart-beliefs touch the very vitals of all life, of every sort, everywhere. Every man has a creed, a belief. And it controls him. Whatever controls his actions—that's his creed. At heart it's really his religious belief. It's his response to that inside pull-up toward God.

The Pendulum Swing

And the pendulum swing is on in our religious thinking, decidedly on, sometimes violently, unwisely, untactfully on. At one extreme are old statements of belief, sometimes very rigidly put, yet with utmost sincerity. The i must be dotted just so, and the t crossed at a certain angle. Else one is an outcast.

Some are so absorbed, hugging a certain shaped anchor, with its flukes just so, that they don't see the poor fellow gasping and drowning right there at the side of the boat.

At the other extreme the anchor is dropped completely. The compass is overboard. The steering apparatus rusts. The boat's adrift. And the occupants are laughing gleefully. The rocks ahead, the storm gathering black on yonder near horizon, these go unnoticed. Dot your "i's" and cross your "t's" as you please, but don't bother us about it, these say.

Yet, all the sane men are agreed that there must be an anchorage at shore, and compass and steering arrangements at sea. In business, in school, in fraternal and social intercourse, in finance, in international undertakings, in traffic, even in pastimes—golf and tennis and ball—there are certain fixed things.

They are Simple Essentials, commonly recognized and accepted and respected. Or else one is ruled out of the game. These are the compass, the anchorage, the things we steer and steady by. They are essential. They are simple and few. They never vary.

Once these are understood and accepted, there is the widest range of personal liberty in belief and action. Agreement on essentials gives freedom. Liberty comes only in obedience to a recognized sense of right. Creed, belief, controls conduct.

I want, in these brief "Quiet Talks" here in this neutral hall by the sea, these summer mornings, to talk in a very simple, homely way about the really few essentials of our common Christian faith. By pretty common consent our Christian teaching leads all others in its ideals, and, more, in its power—a thing distinctive to itself.

Then one can go out and think things through afresh for himself. I hope it may help us get our feet, and keep our feet, and stand steady, no matter how strenuously the crowds pull and push the other way.

Thinking Crooked

A man in a small craft left his colored servant at the steering wheel with strict directions to steer by a certain fixed star. The servant wakened his master in the middle of the night, saying, "Give me another star. I've lost that one." It's night time and a bit stormy, and there's only one North Star.

You can't think crooked and live straight. Loose beliefs lead to loose morals. The two are inseparable. We are intensely concerned with our fellow man's morals. We must be. And he with ours. Morals make conduct. The State takes account of that. Every policeman silently tells of our intense concern about each other's morals and conduct.

There's a chain of five loose things that are tightly linked together. And conduct, moral fibre or the lack of it, hangs out persistently, insistently, like a clammy clinging, chilling fog, at the lower end of the chain. Yes, it's the lower end.

I want to talk a little about these next time.

(No. 2—The Big Five

THANK YOU

I take this opportunity to thank every Sunday School in Mississippi that contributed to my expenses on the trip to Stockholm. I most heartily thank every pastor, superintendent, and all others who have had a part in making this trip possible. I am grateful beyond words to Dr. Webb Brame and Rev. S. G. Posey for the very great interest they have taken in this matter.

I AM DEBTOR TO EVERY ONE, and will try to make use of the opportunity so as to render better service on my return. I am under the very greatest obligation to our "State Board" for granting me the vacation.

I am leaving this week, and Brother Sweany, my very efficient and untiring helper, will direct the work in my absence.

We have a fine corps of rural workers for the

summer and a great programme planned. I ask your hearty support in carrying out this programme.

Yours,

J. E. BYRD.

AT THE BAPTIST MEMORIAL

The work of the Hospital continues to grow in numbers and efficiency. There were 930 patients admitted in January, 968 in May and the indications are for over 1,000 in June. The increased numbers is partly due to the service offered for the precious little ones and their anxious mothers, these trying summer months. Generally the babe and mother both go home much relieved.

A Volunteer Band of nine members has recently been organized, under the inspiration of Miss Foreman, field worker, with Secretary Leavell of the Inter-Board Commission. They recently put on an excellent program in the Monday evening prayer-meeting.

The Nurses School is growing and has the prospect of being full this fall. It is a sufficient fact that A.B. graduates from our colleges are entering training. What nobler profession is there for an educated woman? Many applicants have to be refused because they lack the two years high school work which is required. Some wish to make the nurses' training school a kind of refuge for young women who have married hastily and unfortunately. The type of students received here is about the same as in other high grade schools.

Many who were in attendance on the B. Y. P. U. Convention took occasion to see what Baptists have in their Hospital. There were many expressions of astonishment and pride.

Figures are being compiled on the first six months work of the Hospital for 1923. These and other facts will be sent on request to those who are to prepare reports on hospitals for the associations this summer and fall.

M. D. JEFFRIES.

Governor Pinchot, of Pennsylvania, interviewed concerning Prohibition, speaks plainly and clearly:

"I recognize no distinction between the different articles of the Constitution of the United States.

"I am a firm believer in the wisdom and righteousness of the Eighteenth Amendment.

"It (prohibition) will add uncountable millions to the wealth of the United States; will enormously increase the prosperity of our people; and will raise the happiness and welfare, especially of our women and children, to a new and unknown plane.

"Slavery itself was not more thoroughly discussed in advance of a decision than this very matter of prohibition, and no decision ever taken by our people was ever more deliberately registered, or more clearly in accordance with popular will.

"The United States is not only dry but getting steadily drier.

"The moral sense of the American people—the backbone of this Commonwealth—is overwhelmingly behind law enforcement. The actively bad, the morally lax, the self-indulgent, and the thoughtless, are arrayed on the other side. What chance have they in the long run?

"I have confidence enough in the American people to believe—and no one can shake my conviction—that when a moral issue is put squarely before them they always decide right. This is a moral issue. It is being put squarely before them, at least in the State of Pennsylvania, and I have not the slightest question about the ultimate result."

There will be no Encampment at Blue Mountain this summer. See Dr. Lowrey's announcement.

Pastor H. G. West accepts the call to Ackerman to begin work there September 1st. A good combination.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

ANNOUNCEMENT OF BAPTIST WOMAN'S MISSIONARY UNION TRAINING SCHOOL.

Louisville, Ky., For Session of 1923-24

The Board of Managers of the Baptist W. M. U. Training School, 334 East Broadway, Louisville, Ky., announces with great pleasure that with the approval of the Executive Committee of W. M. U. and the Trustees of the School all plans for the session 1923-24 have been successfully made. During the furlough of Mrs. Maud R. McLure, and until a permanent Principal shall be secured, Miss Carrie U. Littlejohn, of South Carolina, a graduate of the School in 1915, and for two years a member of the Faculty and Director of Good Will Center, will be Principal. The other officers who have been a part of the School for terms varying from three to sixteen years will be on duty again. These are Mrs. George B. Eager, Chairman and Financial-Secretary and Teacher of Missions; Miss Ada Coombs, Resident Nurse for ten years; Miss Pearl Conner, Office Secretary for four years; Miss Mary Louise Warren, Director of Home Economics for three years; Mrs. George J. Sutterlin, Teacher of Expression for four years. In addition to these tried and tried officers we are happy to have added Miss Wilma Bucy, of Mississippi, who, with her recently secured degree of Master of Missionary Training in W. M. U. Training School and a special course at a great university, will take charge of advanced courses in Missions and W. M. U. Methods; Miss Ruby Quillin of Mississippi, who has won her Bachelor's degree in Missionary Training, will be Director of Good Will Center after valuable experience as Miss Littlejohn's assistant. Another of our best graduates, Miss Lucy Brown, of Missouri, comes as assistant in the Home Economics Department.

We feel that God has guided the fortunes of our great School in this time of change and is working His purpose out in His own wise and blessed way.

Our honored Principal, Mrs. Maud R. McLure, generously agrees to give her valuable help in the organizing of the School for another session and in other ways as her advice and assistance may be needed.

Our Senior Class is returning with high ideals as to their responsibility for their Alma Mater, and we feel assured that all the loving and loyal W. M. U. women are making their Training School an object of special thought and prayer.

Cordially and gratefully,
 MRS. GEORGE B. EAGER,
 Chairman Board of Managers.

July and August is the time for our Young People's Rally. I am so anxious that the Young People's Leader in each Association in the First District will begin right now to plan for this Rally. Conducted, when possible, entirely by the Young People and their Leaders. Mississippi brought the Sunbeam Banner back this year and we of the First District must help her keep it. The Y. W. A.'s of the First District also won the State Mission Study Banner. Let's keep it.

Attention Associational Superintendents

Please send to this office as soon as possible the dates of your associational meetings. This is especially desirable if your association meets at a separate time and place from the regular association. By having this information it will save a great deal of trouble to your state workers. Thank you.

NUMBER FOUR in regard to our Slogan will appear next week. Are you reading these short articles to your Society each week, beloved? Let us not fail to get that Slogan before each church in the state and get it there before the close of this quarter.

The literature for the societies will go out this week. The package contains the new Year Book, the Minutes of the Union, Minutes of our State Meeting at Columbia, the new Policy, letters from our Young People's Leader and Corresponding Secretary regarding certain phases of the Work, and the Quarterly Report Cards. This package is most valuable and most important, so please see that your Society gets the benefit of it, no matter to whom it may be sent. Will local Presidents kindly take note of this?

South Mississippi Encampment and W. M. U.

The Encampment at Hattiesburg July 23-28, will be of peculiar interest this session to our W. M. U. for several reasons.

Miss Juliette Mather, Union Young People's Leader, will teach us the latest book on Japan; and she is a most interesting instructor.

Miss Wilma Bucy, our own Mississippi girl who will have such an important position in our W. M. U. Training School next session, will teach "A Decade of W. M. U. Service".

Miss Traylor will have charge of the Story Hour.

Mr. Jack Keith, Pastor's Assistant First Church, Jackson, will have charge of the R. A. Camp. Just here we would like to urge each church that can conveniently do so to send their boys to this Encampment. They must come equipped just as they are when they go out on a Scout camp, except they need not bring provisions. The College will feed each boy for a dollar a day or less. But bedding, tent and other necessary equipment must come with each group; also a man from each church to look after his respective group. All groups, however, will be under the management of Mr. Keith, who knows all about taking boys on hikes, interesting them in sports, etc. He will teach a class in some interesting book also. The swimming pool will be opened to these boys at certain hours each day.

Our State President, Mrs. Aven, plans to be present and will lend a helping hand wherever needed.

Let us see to it, sisters, that this part of the Encampment comes well up in attendance. Just here we would lovingly urge the friends in Hattiesburg to see that the young people have the privilege of the Story Hour each afternoon. Every child of any age within hailing distance should have the advantage of this Hour.

Hancock County Encampment

June 25-29 were very pleasant days spent in Bay St. Louis in fellowship with the Baptist people from seven of the eleven churches in Hancock county. All our meals were prepared and served at the school building by a few of the faithful women. As we broke bread together we came to know each other better.

An hour a day was spent in W. M. U. class work enrolling 33 women before the week was over. I have never stood before a more earnest body of women. They were eager to know more of our work and as we talked together many resolved to give themselves unreservedly to Kingdom work.

Almost 100 were in attendance in the different classes, which indicates a new interest in our Master's work on the Gulf Coast.

FANNIE TRAYLOR.

A NEW TRIAL OF BAPTIST LOYALTY

By L. O. Dawson

In the olden time our fathers were tested by fire and fagot and prison and every manner of persecution which blind hate and misguided zeal could devise. They stood it all with a glorious constancy which is the pride, joy, and blessing of all their spiritual children.

Now that is all gone. Baptists have grown great in numbers, in influence and power. What is more—their principles have laid hold on millions who do not follow the Baptist banner. There is hope that even though all may not join our churches, still our great principles may become the common heritage of a happy and redeemed world. The flame, as a religious argument, has been quenched.

But now comes flattery. Now comes the soft word that no one must be too rigid. That one form of belief is as good as another. That to suit convenience, or to meet temporal conditions it is the right thing for Baptists to hold their knowledge of God's Word in abeyance and suit their church membership to their surroundings. "You may still hold your Baptist belief, but come with us—one thing is as good as another." Can our people hold true in the face of this new and insidious form of attack? Alas, many have fallen away. Often with tears in their eyes they declare their adherence to the faith of the old Book, even after they have gone into churches whose teachings are at variance with their conscience and knowledge of the Truth. They comfort themselves with the hope that "one thing is as good as the other, and we are all striving for the same place."

This pastor has the utmost respect for all men's faith, and the utmost tolerance for their views, and the deepest love for all who differ from him in faith and practice. But the dear soul who feels it needful to compromise conviction should stir our deep compassion.—Alabama Baptist.

Miss Mary Northington becomes Secretary of Woman's Work in Tennessee, succeeding Mrs. Margaret Buchanan, who locates at Baldwin, Miss.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

White Sand B. Y. P. U.

The White Sand Senior B. Y. P. U. met on last Sunday and reorganized, elected new officers as follows: President, Sebron Dale; Vice-President, Robert Lee; Secretary and Treasurer, Bon Dale; Corresponding Secretary, Mrs. Ike Bass; Librarian, Milton Polk; Chorister, Louie Mae Smith; Pianist, Josephine Smith; Quiz Leader, Alpha Sutton. Group Captains: Group One, Wiley Coulter; Group Two, Louie Mae Smith. Committees: Membership, Alpha Sutton, Mrs. Ike Bass; Instruction, Ike Bass, Thomas Lee; Social, Birtie Lee, Houston Robins, Cowser Dale; Program, Wiley Coulter, Louie Mae Smith.

For the past quarter our Union has not been doing good work. We have been hindered in a number of ways, but we feel as if we are going to do one of the best quarters' work this quarter we have ever done.

Sincerely yours,

MRS. IKE BASS,
Corresponding Secretary.

They Were All First Class

Each of the District B. Y. P. U. Conventions was a great success and if we were going to give a banner to the best we would not know who to give it to. The Lumberton convention had the largest number to register, but taking it on a percentage basis Tylertown may have won by a very few. Lumberton enrolled 400 out of town delegates, and Tylertown enrolled 330. The attendance at the other meetings were smaller but the interest was fine and the programs as good. We give below the places of meeting for 1924 with a list of officers of each convention. Take your calendar and write on the month of June the place of your convention for next year.

District One—J. J. Keith, Jackson, President; Sam Miller, Hazlehurst, Vice-President; J. B. Lockhart, Magee, Secretary; Miss Rena Mitchell, Vicksburg, Jr.-Int. Leader. Place of next meeting—MAGEE.

District Two—Dr. W. M. Biggs, Rome, President; Earl Dennis, Greenville, Vice-President; Miss Georgia Williams, Moorhead, Secretary; Mrs. I. P. Trotter, Sardis, Jr.-Int. Leader. Place of next meeting—CLARKSDALE.

District Three—W. M. Taylor, Oxford, President; Merrill Moore, Tupelo, Vice-President; Miss Nellie Johns, Water Valley, Secretary; Miss Mary Etta Buchannon, Tupelo, Jr.-Int. Leader. Place of next meeting—PONTOTOC.

District Four—J. A. Gardner, Louisville, President; J. G. Cooké, Maiben, Vice-President; Miss Estelle Brownlee, Columbus, Secretary; Mrs. N. A. Edmonds, Eupora, Jr.-Int. Leader. Place of next meeting—PHILADELPHIA.

District Five—E. G. Hightower, Hattiesburg, President; O. P. Estes,

Picayune, Vice-President; Miss Corine Hollowell, Wiggins, Secretary; Mrs. L. J. King, Lumberton, Jr.-Int. Leader. Place of next meeting—RICHTON.

District Six—W. Jacobs, Columbia, President; G. C. Hodge, Fayette, Vice-President; Miss Hettie Varnado, Gloster, Secretary; Miss Eva Fortenberry, Columbia, Jr.-Int. Leader. Place of next meeting—BROOKHAVEN.

One Assembly for Mississippi This Year

Since the Blue Mountain Assembly has been called off Mississippi will have just one assembly this year and that will be at Hattiesburg July 22-27. It is going to be the biggest and best we have ever had and we want to urge all North as well as South Mississippi Baptists to attend this assembly. It is a week of rest and worship with plenty of time given to fun and feasting in addition to the marvelous program that has been arranged as far as classes and speakers are concerned we will have two other big features and they are a watermelon cutting with enough for every fellow to have a big piece, then we are going to have some out-door athletics, especially tennis, and we want you to bring all your tools for these out door features. Brother D. A. McCall of Lyon, Miss., will have charge of this part of the program and he wants you to write him right away what you want to do and what you can bring to help out in these sports, so write him today. Read the ad in this paper about the assembly and come and bring your family.

The churches winning the District B. Y. P. U. Banners are: Water Valley, Wiggins, Columbia, First Church Jackson, Moorhead. But the church that gets it next year will have to make a higher average, for many are going in to win.

We are glad to introduce through this department the two new leaders of the Intermediate and Junior unions of Booneville, Mrs. C. H. Mount, Junior Leader with over thirty members, and Mrs. Fred Muse, Intermediate Leader with about thirty members.

Miss Madge Simmons takes the place of Miss Ruby Mae Burch as Junior Leader at Silver Springs, Pike county. Miss Burch goes into the Senior Union for a larger training that she may be even a better leader later on.

Miss Myrtle Williams succeeds Mrs. M. C. McDaniel as Junior Leader at Poplarville. Mrs. McDaniel made a splendid record with this Junior B. Y. P. U. and we are sure

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

The Country Church Survey for South Carolina indicates that there are 991 churches in South Carolina which are distinctly rural, having little or no village life, whereas, there are only 183 churches in all the larger villages, towns and cities.

The Authenticity of the Holy Scriptures

By H. E. Dana, Professor of the Greek New Testament in the Southwestern Theological Seminary

This is a timely book for the many who find themselves somewhat confused by the widespread agitation on the subject of Biblical criticism. While its preparation required scholarly investigation and wide reading, the presentation is in compact and popular form. The orthodox position in this great discussion is clearly set forth. The average Christian reader can here survey the problems involved in a single comprehensive view; and at the same time his interest will be quickened in the more important questions. The argument leaves the reader with definite assurance as to the soundness of the fundamentals of evangelical faith.

Price \$1.00. On sale at your Religious Book Store.

FOR THE COUNTRY PASTOR—We have prepared an illustrated pamphlet giving an account of nine country churches doing notable work in average rural conditions. It shows what can be done. We will send 6 copies of this pamphlet free to any country pastor who will write us, and agree to use the copies among his members.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS
NASHVILLE TENNESSEE



Hillman College

CLINTON, MISSISSIPPI

An Accredited Junior College for Young Ladies. Endorsed by the Baptist State Convention. Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

Miss Williams will carry the work on in as splendid a way.

Reports are coming in nicely and we appreciate the good work on the part of our Secretaries. Keep the good work going, and inquire if your report has been sent in.

We have some copies of plays suitable for B. Y. P. U.'s. If you want a sample envelope write us; they are free.

Have you gotten your copy of the Schedule of Activities? If not you better write us and we will send you one. Do the things it suggests and you will see your B. Y. P. U. grow.

Your B. Y. P. U. needs the inspiration it would get from organizing another Union. Try it.

B-etter is a little that the righteous hath than the abundance of many wicked.

Y-e were bought with a price: glorify God therefore in your bodies.

P-raise ye Jehovah. Praise God in his sanctuary: Praise him in the firmament of his power.

U-nto thee, O Jehovah do I lift up my soul.

Doctor: "I would advise you, madam, to take frequent baths, plenty of fresh air, and dress in cool gowns."

Husband (an hour later): "What did the doctor say?"

Wife: "He said I ought to go to a watering place, and afterward to the country; also I must get some new, light gowns at once."

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

A BAPTIST CHURCH ORGANIZED AT COLONY TOWN

On Wednesday night, June 27th, a few Baptists assembled at Colony Town for the purpose of organizing a church. A list of about a dozen Baptists, representing five different Baptist churches, sat in council. Rev. O. S. Vernon, who has preached for them since January, was made moderator. Brother Davis was chosen clerk. By request, the writer preached for them, using Matt. 16:18. After the sermon, articles of faith and a covenant were read and adopted. A small but faithful band of baptized believers were declared to be an independent Baptist church, with the Bible as the one source of authority to guide them. Next the church was named the Vernon church. Five were then received for baptism, and Brother O. S. Vernon elected pastor.

We pray God's blessings upon this new church, which assumes the task of helping to spread the gospel.

Fraternally,
J. B. GORDON.

THE CHURCH THAT FELL OFF A HORSE

There are lots of stories that show what a wonderful power the mere reading of the Bible often has, with no human voice or presence to help it. Here is one of them.

One day a missionary was riding across the pampas of Brazil on horseback. At the back of his saddlebag he had a New Testament. The horse happened to rear, and the New

Testament fell out of the saddlebag to the ground, and the missionary rode on.

Several days later a Brazilian happened to be walking by. He lived way up on the edge of the jungle, miles and miles away from there, and was coming along with a caravan that was wending its way across the plains and over the mountains back to his home. In the village where that man lived there is today a church of over thirty members. They have never seen a missionary, they have never seen a minister, but the copy of the New Testament that fell out of a saddlebag, and was picked up by the wandering Brazilian—that was the means of organizing that church.—Rev. J. Mervin Hull, in Everyland.

PRESIDENT MASARYK'S BEREAVEMENT: BAPTIST SYMPATHY

President Masaryk's wife, an American lady, passed away during the night of the 12th-13th May. On hearing the news next day Dr. Rushbrooke, who had just arrived in Prague, and who has throughout the whole period of his service as Baptist Commissioner for Europe been in close personal touch with the President, forwarded the following letter:

"To His Excellency T. G. Masaryk,
President of the Czecho-Slovakian Republic.

"Your Excellency:
May I on behalf of the Baptists of the world, whom I have the privilege

of representing as their Commissioner in Europe, respectfully express to you the deep and sincere sympathy which the news of your great loss will everywhere arouse among them?

In their name, and especially in the name of the millions of American and British Baptists by whom your Excellency is held in high honour, I would beg leave to offer condolences and to assure your Excellency that in the prayers of multitudes you will be commended to Him who is the Source of all comfort. May His strength be granted you to bear your heavy burdens of sorrow and of responsibility!

"I have the honour to be your Excellency's very faithful servant,
(Signed) J. H. RUSHBROOKE,
Baptist Commissioner for Europe."
On behalf of President Masaryk his private secretary has expressed cordial appreciation of the message.

ANOTHER HOLY FOREIGN MISSION HOUR

J. F. Love, Cor. Sec'y.

The Foreign Mission Board met in its Annual June Meeting on June 13. The Wednesday night session was devoted to a consideration of the question of whether the Foreign Mission Board should appoint missionaries this year or not. The course would have been simple, and there is no doubt that a conclusion would have been quickly reached had it not been for the Friday evening session of the Convention in Kansas City when men and women of the South in a most remarkable way

pledged the support of such volunteers as the Board might send out this year. Without these pledges the Board would not have appointed one missionary this year.

The facts concerning these pledges and a digest of the letters received from those who made them were presented to the Board, and after earnest, long and prayerful deliberation the following resolution was adopted:

"Resolved—First, that the Board with faith in God and confidence in our brethren who at Kansas City made special subscriptions for the sending out of new missionaries declares it to be its policy to send out so many of the applicants who have come up for examination as prove to be well fitted, physically and otherwise, for service in the foreign field.

Resolved—Second, that the Board in taking this action commits itself to the exercise of such economy and retrenchment in making appropriations next October for building and other material items as may be necessary to bring these expenditures within the probable resources of the Board.

Resolved—Third, that the officers of this Board promptly address to our brotherhood a letter explaining this action of the Board and appealing to Southern Baptists for the money necessary to carry out these plans."

Under the above resolution, and after careful examination by the Board's doctor as to health, and by the Board itself as to Christian experience, views of Christian truth,

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Two Reasons Why Prohibition Is a Success in the Southern Half of Nebraska (Lincoln District)

Reason 1: Hon. T. C. Munger, Judge of the U. S. District Court.

Reason 2: Don W. Stewart, Assistant U. S. District Attorney.

The following is a record of liquor cases in Judge Munger's court for the year 1922. In each case Mr. Stewart was the prosecuting attorney:

Number of cases—181.
Number of convictions—181.
Number of cases dismissed—None.
Number sent to jail—90.
Number fined—140.
Maximum jail sentence—2 years.
Maximum fine—\$1,000.00.
Total amount of fines—\$32,865.00.
Total jail sentences—33 years 5 months 21 days.

Average amount of fines—\$234.75.
Average jail sentence—4½ months.

We challenge any one to show a better record in any federal court in the United States.—F. A. High, Supt. Anti-Saloon League of Nebraska.

If the courts and prosecuting attorneys everywhere, both federal and state, would follow the example of Judge Munger and Mr. Stewart the problem of law enforcement would be solved in a very short time.—Selected.

I want to say Amen, Amen, to the above. The fines with the average bootlegger makes no more impression on him than it does on a duck by pouring water on his back. If you will put him on the county road or in the pen, you have one less plying his hellish trade.

W. H. PATTON.

One Foolish Referendum Killed

A message from Governor C. H. Cox of Massachusetts, vetoing the Edlow bill, under which the questions of repealing the Eighteenth Amendment and modifying the Volstead Act, would have been submitted to referendum, was read in the House and the House sustained the Governor's veto. That the question involved would have no bearing on any possible legislative action in Massachusetts was asserted by the Governor's message, which added that the final result would be a futile expression of opinion.—Selected.

Quite a different kind of a man and sworn officer to Gov. Al. Smith. Gov. Smith admits he was deceived in the sentiment of the people on Prohibition in the United States.

W. H. PATTON.

Beer's Down One Penny; Public Houses Crowded

The British liquor dealers have announced the reduction of a penny a pint in the price of beer, made possible by the announcement of the Chancellor of the Exchequer removing a part of the beer tax. The immediate result of the announcement was to crowd all the public houses.—Selected.

Harding is Right

Thomas Van Buskirk, known as the king of Sault Ste. Marie bootleggers and alleged operator of a big gambling house, sawed his way through the bars of the county jail at Sault Ste. Marie and made his escape. He was awaiting trial, having failed to furnish bond. He is believed to have crossed the border into Canada.—Selected.

etc., forty-eight were appointed. this writer sincerely wishes that every reader of these lines might have heard the testimonies which these young people gave of God's dealing with their souls on this foreign mission question and the story of their decision what to do with their lives. It was a heavenly hour and no one who was present will live to forget it. Everyone must have carried away a deep conviction that God was plainly leading these young people to dedicate their lives to Foreign Missions, and that the subscriptions made at Kansas City were inspired of the Holy Spirit as a confirmation of what the Lord had already done in the lives of these young men and women. Two considerations seemed uppermost in the minds of all of us: First, God was leading toward the mission fields, and the only safety for Foreign Missions or any other Christian enterprise is to go with God wherever He leads. The other consideration was that with the exception of approximately \$2,000 of the money which it now seems probable the Board will receive from the pledges made in Kansas City, all of these special gifts must be used to send out and

support these applicants, and the Board had no authority to use it on the debt or anything else.

Let me now re-enforce the appeal of the Board made in the following words of the resolution:

"That the officers of this Board promptly address to our brotherhood a letter emphasizing this action of the Board and appealing to Southern Baptists for the money necessary to carry out these plans".

I would address this part of the resolution to the dear brethren and sisters who made the pledges Kansas City and remind them that the Board is taking them at their word and acted on confidence them in sending out these new missionaries. A good many have ready paid a part or all of pledges, but it will take a considerable sum of money to buy rail and steamship tickets to send these forty-eight missionaries August, and then to keep their families paid. The Board needs money as soon as it can be raised.

I would in the second part of the appeal to the millions of Southern Baptists who made pledges. Let these millions contribute to their pledges adding to their

the limit of their ability, and in this way help to strengthen the resources of the Board before the first of October so that the Board will not be compelled to slaughter the hopes of the missionaries on the field by denying them the things which are necessary to their usefulness. What an opportunity in this hour of world need and world responsiveness Southern Baptists have to make their money go a long way in winning the lost world to Christ! How great, too, is the encouragement to do this in such consecration as we are witnessing among our young people who are giving their fresh young lives to Christ for China and Japan, South America and Africa! May the Spirit which has moved on the hearts of these dear young people move upon the hearts of God's stewards in the Baptist churches of the South. If Southern Baptists will back the Foreign Mission Board in this hour, we assure them of marvelous achievements on the mission fields.

Perhaps some who were at Kansas City will be surprised that the Board sent out only forty-eight. There were many more applications for appointment, but the doctors eliminated some, a few discouraged at the dull prospect of being appointed had accepted other work, and the Board did



R. K. MORGAN, Principal
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THE BAPTIST RECORD

W. H. PATTON.

Shubuta, Miss.,
June 28, 1923.

By Frank E. Burkhalter

New improvements urgently needed and long anticipated in many departments of the work had to be again indefinitely postponed; needed repairs to many buildings had to be deferred, even at the risk of permanent deterioration of the property; workers standing in need of reinforcement were instructed to get along as best they could until more money is available; mountain schools were told to do the best they could with rotting floors and overcrowded conditoins; inviting fields where only a few workers are needed for the present had to be passed by without any aid as the Board could not open up any new work at this time. Retrenchment was absolutely essential, in the opinion of the Board, if faith is kept with the banks that had advanced large sums of money and any progress is made toward retiring the debt that has crippled the Board for the past two years.

The Home Board has notes due for \$418,000; its deferred obligations amount to \$378,250; its immediate obligations for the current year are estimated at \$913,778.42.

The receipts of the Board from the churches last year were given at \$955,052.87 net, while those for the year were estimated at \$1,000,000. To relieve the Board of any of the serious embarrassment it is confronting through the failure of Southern Baptists to pay their Campaign subscriptions more promptly, it will be needful that our people put much more than \$1,000,000 into home missions this year and this will be done if all our forces go seriously at the task of raising \$31,000,000 in additional cash for all the Campaign causes between now and December, 1924.

dered his resignation in order to accept the position to which he was recently chosen by the Conservation Commission in directing the special supplemental program of the 75 Million Campaign in the matter of setting up the budget system in the

WANTED—A position as teacher of Domestic Science. Two years at Martha Washington; three summer terms at University of Virginia, and two years of teaching. References. Box 127, Hernando, Miss.

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local churches with a view to bringing the vast host of Southern Baptists to regular, systematic and proportionate giving in behalf of both local and general causes. The Board gave up Dr. Bryan reluctantly but did not seek to induce him to change his mind, for the members felt that in this new position he would be used of God in reinforcing the resources of the Campaign and thus help not only home missions but every other interest embraced in the Campaign. Resolutions expressive of the Board's appreciation of Dr. Bryan's services were adopted. Dr. Gray was requested to take over the direction of the work of Dr. Bryan's departments until such time as a permanent successor is chosen.

Of wide significance and interest to the churches was a modification of the plans for loans from the Church Extension Department, whereby loans can be made on the amortization plan, which makes it possible for loans to be repaid in reasonable annual payments that gradually retire the principal as well as take care of the interest. These amortized loans will be for 10 and 15 years and will make it much easier for the churches to repay their obligations than heretofore, Secretary Austin Crouch believes. The safeguards about the loans were strengthened in some vital respects. Ultimately the Board hopes to be able to loan money for church buildings at 4 per cent, but inasmuch as it is compelled to borrow money now at 7 per cent, it does not feel it can lower the present loan building rate of 6 per cent until after its obligations at the banks have been discharged.

POLITICS AND RELIGION

In a recent issue the Mobile Register had to say editorially:

"It is quite well agreed in Washington, says a correspondent of the New York World, that the next Democratic candidate for President must be all right on anti-prohibition grounds, not be objectionable to the prohibitionists of the country. This means that the candidate must be made of putty, and have no mind of his own. There may be such a man available, but the party is not going to nominate him; and it would be foolish if it did.

"As absurd a thing as any is the reasoning of the New York and New Jersey Democrats that they can swing the Democratic party to the wet side, and from that they infer that wetness is universal. This is a common error."

The editor is correct. As between Cox and Harding in the last campaign, the prohis thought Cox was the wettest and the "wets" did also. If is a safe bet for the prohis to avoid voting for any candidate that the liquor folks want, for they never take anything for granted.

President Wilson had a Catholic Knight of Columbus for his private secretary and Mr. Tumulty claims he dictated what Mr. Wilson should do about beer and wine. He showed partiality to the Knights of Columbus in appointments. Mr. Harding has done the same thing, and he is a Baptist and a Mason. Re-elected

Presidents have uniformly flirted more boldly with the great alien during the second term than in the first, for the past forty years. The press is largely under Roman censorship and control and the public have no means of being reached unless the prohis inform them. The taint of political Romanism is no more pronounced on President Harding than on those ready to compete with him in the campaign next year. Mr. Cox recently knelt before the Pope in the Vatican throne room. Mr. Al. Smith, who recently signed the bill repealing the prohibition laws of New York state, is the Tammany Roman Catholic and probably a Knight of Columbus. Mr. Hearst is the most notorious ally of Rome in this land. Mr. Henry Ford recently presented a magnificent motor car to the Roman Archbishop of Detroit.

The will of the President is virtually omnipotent in a Congress dominated by his political party. This condition has enabled the present administration from its inception to prevent action on the Town-er-Sterling school bill, a bill favored by nearly all educators and loyal citizens and opposed virtually by Rome alone. Moreover, a new Congress is to be elected with the President next year; both the partisan and patriotic complexion of that Congress will depend upon the same political forces and public sentiment that determines the Presidential voting, it is therefore doubly important that the whole public be reached with information which the controlled press so diligently withholds.

Take due notice and govern yourself accordingly. Vote for no man that is openly immoral; one that drinks intoxicants, is not obedient to the laws on the statute books and that does not favor law enforcement, especially the violation of the prohibition laws.

Remember that the primary election in Mississippi is equal to an election.

W. H. PATTON.

Shubuta, Miss., June 3, 1923.

INFECTIOUS DISEASES

Infectious diseases are practically fatal during the pre-school age. It is estimated that ninety-seven per cent of the deaths from whooping-cough occur in children under five years of age. Eighty per cent of the deaths from measles occur under three years of age. Sixty per cent of the deaths from diphtheria occur under five years of age and susceptibility to diphtheria is greatest during this period. From 15 to 20% of all the deaths occurring in this age period are due to respiratory infections, for the most part pneumonia. The mortality from tuberculosis is the highest during the early years of life. We have, therefore, the definite responsibility of protecting children of this age from acquiring infections. We should avail ourselves of every specific protection which is of proved value. In this connection it is well to remember that the reason why smallpox appears so infrequently in our death returns is that there has been widespread vaccination. It behooves us to see that

there is no relaxation in the procedure. By the Schick test and the immunization against diphtheria with toxin-antitoxin we have a means at hand which, it is not too much to hope, may in the next few years place diphtheria in the category of rare disease.

Much may be done to prevent whooping-cough, measles, pneumonia and tuberculosis.

At a Christmas dinner in Washington a well-known professor was called upon to speak. In introducing him the host said to the guests:

"You have given your attention so far to a turkey stuffed with sage. You are now about to give your attention to a sage stuffed with turkey."

He: "Mabel, you grow more beautiful every day."

She (pleased): "Oh, Jack, you do exaggerate!"

He: "Well, then every other day."

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DO NOT MISS THE GARDENER

Is one of the finest passages that the noted Bishop Quayle has given us. He talks in a most appreciative way of the great naturalist, John Burroughs, but points out the great defect to be found in his writings. This is what he says:

"Do you read John Burroughs? You ought to. He likes dirt. He says dirt is good enough to eat in the spring. All told, as nature writers go, I think John Burroughs the best of all the sweet chorus. I have all his books except the one on Whimsy. I have asked to be excused on that for a time. But do you read Burroughs' books? What is the lack of them? I will tell you. He has missed the Gardener. Burroughs is apparently an agnostic. I have gone through all his books, seen him walk on his dirt, gone down among the water lilies with him, heard the water brooks bubbling strangely intelligible speech with him, have been all wheres with him, but never saw a hint about the Gardener. If he only once had looked into the Gardener's face and said, 'I bless thee, Gardener, that the garden is so sweet,' Burroughs would have had no fellow in the earth as an interpreter of the out-of-doors. But in the garden he has missed the Gardener. We must not miss the Gardener. Is he at home? I call you to mark that you are out in God's flower garden, all a-bloom and all a-perfume, and all a-rapture of green. Do not miss the Gardener."

Alas that so many do. It is supreme tragedy that men can come into contact at so many points with God's wonderful creation and not think of him, not be conscious of the very eminence of the Creator; that they can study the rocks and not think of the great Geologist; that they can work with retort and test tube and not think of the great Chemist; that they can toil with brush and canvas in reproduction of nature and not think of the great Artist; that they can weigh planets and calculate the speed of heavenly bodies and not think of the great Astronomer; that they can marvel at the music of vibrant winds and rolling tides and crashing thunders and not think of the great Musician; that they can find pleasure in the odor and the cooling, nerve-soothing touch of the freshly upturned soil, and behold the miracle of sprouting seed at a budding tree, and not think of the great Gardener.

How pathetic is the sight of a man like Judas the apostate who, booted and spurred, rudely walked through the sacred precincts of the temple at Jerusalem and cried out that he saw no God.

Surely men's eyes need to be touched who see nothing but matter in the universe and who either declare that there is no God or that he has gone away and forgotten about his creation.

When the soul of the youthful Isaiah was ravished with the vision of "God high and lifted up" he was amazed to find that the train of the Almighty "filled the temple." He, with the others of his nation, had been accustomed to think of the presence of the Almighty as con-

fined to the Most Holy Place. But to his amazement he finds that it extended to the furthestmost confines of the sacred structure, even to the court of the Gentiles. But that he might not think that it ended even there, the Seraphim reminded him that the "whole earth is filled with his glory." Henceforth Isaiah was to see God in earth and sea and sky.

It is Dr. Jowett who told us of a Christian woman of his acquaintance who wrote in an autograph album her greatest wish, which she declared to be, "that life might never lose its halo." Ah, yes, to see everywhere the Divine, "every common bush aflame" with deity.

Dr. S. D. Gordon has strikingly suggested that after Paul's experience on the road to Damascus when he saw "a light above the brightness of the sun" his whole vision of life was changed; that as one who looks at the sun for an instant has for a long time the glare and the brightness of the sun in his eyes, so Paul, ever after that heavenly light flashed upon his eyes, always saw a halo of light upon everything wherever he looked. God was imminent, everywhere, radiantly and gloriously manifest.

How dull and unseeing often is the vision of even those who do recognize the existence and presence of God in his creation. We allow the vision of him to escape from us through our carelessness, or forgetfulness, or absorption in the affairs of every day life.

In this glorious spring time let us not miss the Gardener. Look for him. He is not far from every one of us, for in him we live and move and have our being. Have you missed his presence for a long time—seek him. "Ye shall find me in the day that ye seek me with a whole heart."

Dr. Banks in his book, "The New Ten Commandments," quotes a poem that sets forth in such a beautiful and effective manner the experience which should be ours that we take the liberty of quoting it entire that none of its message might be lost. It is entitled, "The Whole Earth Is Full of His Glory."

"Out of the still dawn, when the first shadows rise,
And the hills are tinged with light of coming day,
Along the low horizon, where rosy-tinted skies

Show forth His beauty in a wondrous way,
A message comes as clear and strong

As sounded word could be,
And out of the stillness of the dawn
He speaks to me.

"Out of the bright noon, when brilliant sunshine gleams
And makes the world a mellow land of gold,

When man is at his labour and the world with business teems
And the world is filled with vigor, strong and bold,

Out of the bright sunshine,
In a voice clear as can be,
Out of the glorious midday
He speaks to me.

"Out of the sweet sunset, when glorious shades of gold
And pink and purple touch the evening sky,
When a picture lies before me, so wondrous to behold,
That I could look and be content to die,
Out of that glorious scene
In tones soft as can be,
Out of the beauteous sunset
He speaks to me.

"Out of the calm night, when wide-awake I lie
To think and dream of all His wondrous mean,
When the light of myriad worlds glows bright against the sky
And His magic power is felt and yet not seen,
His message comes as clear
As message e'er can be,
And out of the wonder of the night
He speaks to me.

"Out of the whole world, wherever Nature rules
And casts her beauteous splendour all about,
Where life and love are clustered in such radiance of jewels
That when once seen can never be cast out,
Out of all great Nature,
Things past or yet to be,
Out of the garden of His love
He speaks to me."

No compensation of life can compensate for the failure to find God. No one understands creation, nor human life, nor eternal realities until he has looked into the face of his Creator and Lord; no one may know the full joy of living. To fail to find God and know him is supreme tragedy.—Evangelical Messenger.

BLESSED BE HIS NAME

By Clyde Edwin Tuck

Because my Saviour comes to me
When I am tempted most to sin,
From its seductive snares to free,
That I His promised peace may win,
Blessed be His name!

When heavy burdens weigh me down
While toiling upward in life's night,
That I may gain the victor's crown
He floods my rugged path with light.
Blessed be His name!

Though fortune's hopes are swept aside,
Like withered leaves in wintry gales,
I have a Friend, whate'er betide—
His mercy evermore prevails.
Blessed be His name!

Let old companions turn away,
All earthly joys take sudden wing—
I'll still rejoice from day to day,
His praises I will ever sing.
Blessed be His name!

He came to earth to show the path
Back to our Father's house, and how
Love is our heritage, not wrath;
That heaven is for us here and now.

IN MEMORIAM

S. W. McInnis

Whereas, the All-wise Father has called from our midst our beloved Brother S. W. McInnis and has removed him from the church militant to the church triumphant; therefore be it

Resolved, by Sardis Baptist Church, that we do hereby express our deep sorrow and heartfelt grief, but realize that our loss is our brother's gain.

Resolved further, that we bow ourselves in humble submission to the will of our heavenly Father, realizing that He doeth all things well.

Resolved further, that we hold in joyful anticipation that glorious reunion that is promised to the children of the King in which we have the assurance that we will meet and know our brother.

Resolved further, that a copy of these resolutions be furnished the family of Brother McInnis and a copy be sent the Baptist Record for publication.

D. G. ASHLEY,
A. C. FARRAR,
JNO. J. McCARDLE,
Committee.

J. A. Barbee

Brother J. A. Barbee, one of the oldest citizens of Calhoun county, a citizen of Rich and a member of the Baptist church at that place, died June the 20th. Brother Barbee was a real Christian and man, devoted to his family, loyal to his church and faithful to his Lord. His loss is irreparable. He was Superintendent of his Sunday School at the time of his death, active in every department of church work and interested in upbuilding of his community. He leaves a wife, four sons and two daughters.

L. F. GREGORY.

Blessed be His name!

He showed us how our cares to bear,
He took from every grave its fear;
He taught that God is everywhere,
That good alone has power here.
Blessed be His name!

ORGANIZATION OF COUNTY MOSQUITO CONTROL ASSOCIATIONS

Recently three voluntary county malaria control associations have been formed in three southern states: The Sumter County Malaria Control Association at Americus, Ga., The Cherokee County Malaria Control Association at Rusk, Texas, and the Shelby County Malaria Control Association at Memphis, Tennessee.

The object of these county mosquito control associations is to endorse and support the efforts and activities of state, county and local health authorities in accomplishing malaria and mosquito elimination; to stimulate interest in the suppression of disease bearing mosquitoes that effect human comfort and health; to secure and spread information and to urge co-operative ef-

forts in the county by individuals, associations, communities and their governments to the end that these insect nuisances may be done away with.

Mr. John W. Shiver of Americus, Ga., president of the Sumter County, Ga., Association, induced his association to start active drainage operations in the county the day of his election and has appointed active delegates in each county school district. The Chamber of Commerce of Americus, Ga., is greatly interested and feels the results of the work going on will increase the value of every acre of land in the county.

The members of the Shelby County, Tenn., Association selected for their leader and president one of the most prominent business men of Memphis, Mr. Wm. C. Johnson. As president of the Memphis Chamber of Commerce Mr. Johnson had much to do with its successful development, and is intensely interested in the elimination of malaria from Shelby County. He believes it will have a most important bearing on the growth and development of Memphis.

There are many counties in our southern states where malaria control is every bit as important to their commercial and agricultural development as was the control of malaria and yellow fever to the construction of the Panama Canal. It is encouraging to see these leaders of the prominent business men of the South devote their time gratis and identify themselves with such voluntary organizations. The results that can be accomplished by these and similar organizations will lead to such progress and development of the South as she is justly entitled to.

If your county has a mosquito problem it would be well for you to ask yourselves this question, "What help can we give to the state and local health authorities in handling this problem for us." Possibly a Mosquito Control Association in your county is all that is needed to put the thing across. Ask your State Health Officer about it.

Abraham Goldstein was almost reduced to tears when he met his old friend Patrick O'Brien on the boardwalk at Atlantic City.

"They won't let me in at any of these swell hotels, and I can't find any place to stay. Oy, what can I do?"

"Sure and ye aren't using your head at all. When ye go to register, sign the name of some Catholic, and there'll be no difficulty."

A few hours later Patrick came across him again. Abraham looked worse troubled than before.

"Oy, yoy, vot a terrible business. I registered as you said, and now look on me."

"I don't understand. What name did ye sign?"

"Archbishop Flannigan and wife."

PUBLIC SCHOOLS AND PUBLIC HEALTH

It may be said without contradiction that Mississippi teachers are doing a great work in the conservation and improvement of the

health of the children of the state. Many of them make the health of the children their first consideration.

Some of the things which they do are as follows:

1—Make the hygiene and sanitation of the school building and grounds as satisfactory as possible.

2—Do their very best to improve home conditions under which the children live by getting the co-operation of the parents. The Parent Teacher Association is possibly the best medium for work of this kind.

3—Study the individual children to discover any symptoms of illness or physical defects.

4—Prompt reference of such cases to the parents, school physician, nurse or family physician; the following up of each case to see that it is treated, and if necessary obtaining the assistance of charitable organizations for benevolent cases.

Children are being taught that the practice of hygienic habits is of more importance than knowledge.

Teachers are now insisting on school scales being bought as a part of the regular equipment and paid for from school funds the same as desks and other school furniture. Why not? It is necessary to have these scales on which to weigh children monthly, thereby keeping track of the nutrition, and an accurate record should be kept of the weight on weight chart such as is furnished by the Bureau of Child Welfare of the State Board of Health.

It is also advisable, in the absence of a school physician, Public Health Nurse or dentist, for the teacher to familiarize herself with simple methods of vision and hearing testing and the inspection of mouth, skin and scalp.

The State Board of Health is grateful to the State Department of Education and the teachers of Mississippi for the most splendid co-operation in school health work.

HEALTH HINTS

Defects which are characteristic results of adenoids.

1—Mouth breathing by day, mouth breathing and snoring by night.

2—Chronic nasal catarrh.

3—Secondary catarrh of the middle ear causing defective hearing and a liability to acute inflammation.

A large percentage of all adenoid cases suffer in some degree from defective hearing.

Another result of adenoids is swollen bridge of the nose. The nostrils are frequently very large because of their dilatation searching for more air.

High narrow palate, irregular teeth, poorly developed upper jaw, chronic inflammation of the throat, thick catarrhal voice, dull apathetic facial expression, stooped shoulders, flat chest, conjunctivitis, enlargement of the glands of the neck, nervous state, poor nutrition, increased liability of tuberculosis, defective speech and lowered scholarship may all be said to be characteristic results of adenoids. Any one, or all of these conditions might be due to other causes, but adenoids is most often the cause.

Probably many cases of adenoids could be prevented if parents would

keep their children in good health by plenty of fresh air, plenty of sleep and good simple food. Coffee and tea should not be allowed.

Cold should be avoided by wearing light weight woolen underwear and stout shoes in winter.

Gouty, rheumatic children, or those of gouty parents should have their diet supervised. The habit of thumb sucking should be prevented or broken up promptly by bandaging the thumb, or the use of other devices. Pacifying nipples should never be used.

Louise (from dark parlor): "My, but your nose is cold!"

Helpful Brother (to irate father, who is suspicious): "Gee, dad; I bet Rover is in the parlor again."

A Scotchman, wishing to know his fate at once, telegraphed a proposal of marriage to the woman of his choice. After spending the entire day at the telegraph office he was finally rewarded late in the evening by an affirmative answer.

"If I were you," suggested the operator, when he delivered the message, "I'd think twice before I'd marry a girl that kept me waiting all day for my answer."

"Na, na," retorted the Scot. "The lass who waits for the night rates is the lass for me."

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The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

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